



# Appeal from the Country to the City for the Preservation of His Majesties Person, Liberty, Property, and the Protestant Religion.

Most Brave and Noble Citizens,

**A**S the City of *London* is the great Metropolis and Soul of our once flourishing and glorious Kingdom, so it is no small Honour to you the Inhabitants thereof, to be Citizens of so brave a City. Wherefore 'tis the hopes of the whole Nation, that you have Spirits and Courage to act according to the Character you bear, that upon all necessary occasions you may vindicate the just Concerns of your City: in them we are all involved; with us we stand, and with you we fall; your Example directs our Conduct, and they who desire to follow you in Arms, are the only Persons who would Subvert our Religion and Property; for when you are once ruined, the next thing will be, *Up Ahab and take Possession*.

Now Gentlemen, before we represent to you the Estate of our Misery, and Ground of our jealousies and Fears, 'tis our humble Request, that those that have most Power amongst you, would so trouble themselves, as to go to the Top of the new-raised Pyramid, and from thence take a Survey of that magnificent Pile of Building, whereof you are yet Masters; in which posture, to animate you with true English Spirits, be pleas'd to fancy to your selves these following Objects, which you will infallibly see come to pass, whenever Popery prevails.

First, imagine you see the whole Town in a Flame, occasioned this second time, by the same Popish malice which set it on Fire before. At the same instant fancy, that amongst the distracted crowd you behold Troops of Papists ravishing your Wives and Daughters, dashing your little Childrens brains out against the Walls, plundering your Houses, and cutting your own Throats by the name of *Heretick Dogs*. Then Represent to your selves the Tower playing off its Cannon, and battering down your Houses about your Ears. Also casting your Eyes towards *Smithfield*, imagine you see your Father or your Mother, or some of your nearest and dearest Relations tied to a Stake in the midst of Flames, when with Hands and Eyes lifted up to Heaven, they screech and cry out to God for whose Cause they die; which was a frequent Spectacle the last time Popery Reign'd amongst us. Fancy you behold those beautiful Churches erected for the true Worship of God, defaced and turned into Idolatrous Temples, to the Dishonour of Christ, and Scandal of Religion; the Ministers of God's Holy Word torn in pieces before your Eyes, and their very best Friends not daring even to speak in their behalf. Your Trading's bad, and in a manner lost already, but then the only Commodity will be Fire and Sword; the only Object, Women running with their Hair about their Ears, Men covered with Blood, Children sprawling under Horses Feet, and only the Walls of Houses left standing: When those that survive this Fatal day, may sigh and cry, here once stood my House, there my Friends, and here my Kinsman's: but alas that time is past! The only comfort will then be, O my Wife, O my Husband, O my dearest Children! In fine, what the Devil would do, were he here upon Earth, will in his Absence infallibly be acted by his Agents the Papists; those who had so much Ingratitude and Baseness to attempt the Life of a Prince so innocent to them, will hardly be less cruel to any of his Protestant Subjects.

*Wake drowsie Subjects, and prevent your Doom,*

*Let England not be Twice enslav'd by Rome.*

The approaching Ruine of the Father could open the Dumb Son's Mouth, then all that are either Protestants, good English-men, or well-wishers to the Interest of this Nation, have now the reason to speak and complain, when without a Miracle, our apparent Ruine is at hand, the hangings already over our Heads, and seem to be supported by no stronger Force than that of the Hair, His Majesties Life. We in the Countrey have done our parts in chusing for the good Members to serve in Parliament; but if (as our two last Parliaments were) they be dissolv'd and prorogu'd, when ever they come to redress the Grievances of the Subject, they will be pitied, but not blamed. If the Plot takes Effect (as in all probability it will) our Parliaments are not then to be condemn'd, for that their not being suffered to sit occasioned it. The Plot is now got so far out of the Enemies reach, that no subtle Evasion or Trick can ever hope to extinguish it; wherefore they must either suffer all to come out, or begin by force to justify it, which we see they are going to do, by their endeavouring to get those worthy and brave Commanders banished, who (as they think) are the most likely persons to Conduct and Lead us up against any *Popish* Army; the Wolf hath nothing more to do, but to destroy the Shepherd, and then fall upon the naked Sheep. But Gentlemen, be not dismay'd, the Lord of Hosts will be for your sides; for so long as you fight his Cause, he will fight your Battels; and if God be for you, who dare be against you? Fear nothing, but as your Interests are united, so let your Resolutions be the same, and the first hour wherein you hear of the King's untimely End, let no other



Noise be heard among you but that of Arm, Arm, to revenge your Sovereign's Death, both upon his Murderers and their whole party, for that there is no such thing as an English Papist who is not in the Plot, at least in his good wishes. Let not fear of losing part of your Action, make you lose the whole by your patience: think not to fare better than the rest by meddling less, for that Conquerors promises are never kept, especially coming from that sort of people, whose Maxim it is, never to keep their words with Hereticks. Wherefore if ever a Popish Successor comes amongst you, let his promises of keeping your Religion and Laws, or of his Conversion, be never so plausible, credit 'em not; for if you do, you will infallibly be deceiv'd, and in time find them to be but like the Bait of a Mouse-trap. Or if you think to bind and fetter him by Laws, that will be no better than the Wise Men of *Gotham's* hedging in the Cuckow; for when he (as all other Popish Kings do) governs by an Army, what will all your Laws signifie? You will not then have Parliaments to appeal to; He and his Council will Levie his Arbitrary Taxes, and his Army shall gather them for him: Therefore you may much easier prevent the Distemper at first, than remedy it when it has once got a Head. Now Gentlemen, lest any of you should be ignorant either of your Enemies, or their Designs both against King and Kingdom, be pleased consider what follows, and then think how to prevent it.

First then, That you may know who are your Enemies at this time: They are young beggerly Officers, Courtiers, Over-hot Churchmen and Papists. The young Officer or Souldier his Interest makes him wish for a Standing Army, not considering any further than his own pay and plunder, and so helps to ruine you that way. The Courtier endeavours to advance Taxes, oppresses the People by vast and illegal Impositions, when looking upon his Prince but as his Ox, he fattens him upon his Neighbours Pasture, only for his own Eating, Over-hot Church-men, are bribed to wish well to Popery, by the hopes (if not of a Cardinal's Crp) yet at least of a Command over some Abby, Priory, or other Ecclesiastical preferment, whereof the *Roman Church* hath so great plenty. These are the men who exclaim against our Parliaments proceedings, in relation to the Plot, as too violent, calling these times by another name but that of 40 or 41; when to amuse as well his Sacred Majesty as his good people, they again threaten us with another 48; and all this is done to vindicate under-hand the Catholick party, by throwing a suspicion on the Fanaticks. These are the Gentlemen, who so magnifie the principles of Bishop *Land*, and so much extol the Writings of the late same spirited prelate Dr. *Heylin*, who hath made more papists by his Books, than Christians by his Sermons. These are those Episcopal Tantivies, who make even the very Scriptures pimp for the Court, who out of *Urim* and *Thummim* can extort a Sermon, to prove the not payment of Tythes and Taxes to be the Sin against the Holy Ghost, and had rather see the Kingdom run down with Blood, than to part with the least hem of a consecrated Frock, which they themselves made holy. These are the persons who commend *Oates* and *Bedlow*, but yet find fault with their Evidence, when by crediting some part of the Plot, and suspecting the rest, by speaking three words for it, and two against it, they cunningly endeavour to invalidate the whole. Lastly, The chief and most dangerous of your Enemies are *Papists*, who to make sure of their own Game, allure all the three forementioned parties to their side, by the Arguments aforesaid. Their design is to bring in Popery, which they can no ways effect, but either by a Popish Successor, or by *French Arms*: The first of these we may ourselves prevent, and for the latter, if they Conquer, they will undoubtedly Conquer for themselves and not for him that brought them in. And if we ever should be reduced to that Extremity, either to submit to the *French* or to our own Popish Successor, every man that hath Brains or Generosity, will soon find it his Interest of the two, rather to submit to a Foreign power, who hath not violated the Laws of Nature by fighting with his own Subjects; and who will also be less revengeful, and more likely to let us enjoy our own Religion and Liberties, than any Popish Successor will: Besides it is natural for every Noble Spirit, to bear a cudgellnig from another mans with less regret than from his own; however, God deliver us from them both.

In the next place, to discover to you how long this Plot hath been on Foot, I must acknowledge that there is some coherence between the beginning of the late Civil Wars, and this our present Age; for as well then as now, the Ambitious popish and French Faction were the chief, and the only Incendiaries which set us all in Flame; the *Catholick Cause*, like the Chestnut in the Fire, hath ever since Queen *Maries* Reign been in the Fire; wherefore, as the Fox made use of the Apes, so both then and now the papists make use of the Episcopal and Court-parties, to take it out; the First of these they allure to their Assistance by the fright of *Presbytry*, by the apprehension of a Republick: although nothing is less design'd, or more impertinent, than *Windebank's* many Orders (which stand recorded at this day) to secure the *Roman Catholicks* from the execution of all penal Laws against them, in the late King's time, are a sufficient evidence that they then received no less countenance than now: and for that vain pretence of loyalty to the late King, nothing will appear more ridiculous if we consider, 1. That they had no other party to expect any advantage from, for that no Government but Monarchy, can in *England* ever support it.



(39)  
port or favour that Religion; neither (notwithstanding their many offers) could they ever  
certain'd or receiv'd by the Parliament-party, unless 'twas under a disguise, which many for  
purpose made use of: so as their Loyalty and good Service paid to the King was meerly  
their own Defence, well knowing, that the Foundation of those Commotions, was only in  
position to their Party: who as well then as now, had a desire to run the hazard of a War,  
and Lastly, their Fidelity to their Sovereign appear'd in its true Colours, when they were so  
with *O'neer* to accept of the Crown: which shew'd, that since nothing but a Crown'd  
could do good to the *Papish Religion*, they did not care who wore it, so long as it was but  
Now in acquainting you herewith, I do in effect shew you, that what is at this time acting  
amongst them, for 'tis the same play, though an Old one newly revived: and as that which the  
then acted, was laid upon the *Parakee*, so was the like to have been done in this pre-  
Plot; in order whereunto, just before the Discovery of the same, they had seiz'd upon, and  
son'd one Mr. *Cleypole*, for having (as they pretended) a Design to Murder His Sacred Ma-  
jesty, when it was once reported abroad, that he and the Old *O'licerian* party had a  
conspiracy to take away the Kings Life; then in the mean while the *Papists* themselves might safe-  
it, (as we see they had at that time, viz. August 16-3, reliev'd upon) and that then it  
all have gone upon the *Non-conformists* Scores: for however there was never any person liv-  
more generous and obliging to the Kings whole party, than this very man the Lord *Cleypole*  
he bore the Honour: yet he having married *O'neer Cromwell's* Daughter, rendred him a fit  
to put this trick upon: which by Dr. *Oats*'s Discovery of the Plot came to light, the E-  
vidence against him vanish'd, and the poor Gentleman releas'd. Much such another Design was  
of the *Papists* in *Scotland*, who first by their Counsels, procured the poor Inhabitants to be  
press'd, and then sending their disguised Priests and Familiaries amongst them, encouraged the  
filly Natives to Mutiny against those Oppressions, hoping yet by this their second Strata-  
to cast the Plot upon the *Presbyterians*: for not only Dr. *Oats* mentions this in his Evidence,  
we all know, the *Papists* themselves, were so well assur'd of this Rising before it hapned,  
at the Disbanding of this late Popish Army, many of the Officers and Souldiers had secret Or-  
not to sell their Horses, but to be in a readines, for that they should have occasion to use them  
within a Fortnight; and so it hapned, for within a Fortnight after the Disbanding, the Re-  
bellion broke out in *Scotland*: so well acquainted were the Authors of this Mischief, with the time  
it would happen. Now this Insurrection was in two respects Advantageous to the *Catholik*  
ry: for first, amongst Foreigners and Strangers, who were not acquainted with the depth of  
Intrigues, it seem'd to cast the Plot upon the *Non-conformists*; and 2ly. being beaten by the  
Kings Forces (whereof no other was to be expected) it might make both them and us less apt to  
upon any account whatsoever. But here give me leave to present you with one Observation,  
which is, that if this had been a Fanaical Plot, the same party would certainly have risen in *Eng-*  
land, at the same time when their Brethren of *Scotland* were in Arms, the Encouraging of one  
other being of more Consequence to both, than the expectation of the others success.  
III. After the *Catholicks* had thus brought the Father's Head to the Block, and sent the young  
princes into Exile, let us reflect upon their usage of them in *France*, and see whether the kind-  
ness that the *French Catholicks* then paid our King, was sufficient to bring us into that misery where-  
we are immers'd, by so entirely espousing the *French and Papists* Cause, even almost to the De-  
struction of the Protestant Religion, and ruine of all Christendome besides. Did their banishing of  
Majesty, and sleighting of him whilst he was amongst them, deserve this kindness at our hands?  
that charitable Christians are we grown, thus to return good for evil? I must confess, they did ever  
treat his R. H. with some respect, as finding him to retain more favourable Inclinations both to-  
wards their Religion and Government than His Sacred Majesty did; whose Understanding and Wit,  
did him condemn their Superstitious Idolatry and Fopperies; so did his Lenity and good Na-  
ture render their Tyranny altogether odious in his sight: besides, if his Majesty had then discover'd  
himself the least Inclinations to Popery, it might in all probability have rendred the Crown of  
*England* unaccessible. However, I cannot but ascribe great part of our present Calamities to his  
Majesty's Education in that Arbitrary and Popish Government: with what eagerness have we affi-  
red then in their Conquests, even to the defamation of our own Honour, and violation of our pub-  
lick Faith with all the rest of Christendom? We first made them an Idol, and then worshipp'd it;  
we first taught them the Art of Navigation, and now are we ready to strike Sail to them our selves.  
Not any new Invention that is of use, either in Building Ships, or making Ordnance, can be discover'd  
here, but immediately we charitable *English* (for fear we should be too strong for them) must com-  
municate it to our dear Brethren the *French*. Nor have we been altogether unkind to the rest of our  
Neighbours, when by procuring a General Peace, we have pluckt the Thorns out of their  
feet to put them in our own; made a Peace for them, in order to bring a War upon our  
selves. I confess, when I think how faithful we have been to the *French* in these late Wars,  
also how much Service our English Cannon (whereof we have too great plenty) did them at  
the Siege of *Valenciennes*, I cannot but call to mind *Phillip de Comines* his Relation. Lib. 6. c. 2.  
of



of King *Lewis* the Eleventh's bribing our *English* Council, paying at that time yearly pensions to Lord Chancellour, Master of the *Rolls*, *Hastings*, Lord High-Chamberlain, Lord *Howard*, and other Persons who had any power with their Master King *Edward*; for if something of this Nature did not prevail amongst us, his Majesty would never have adher'd to any but the *Dutch*, whose perpetual Interest it is to keep the Crown upon his Head, for that nothing would so much advantage *France*, and ruine *Holland*, as to have *England* become a *Commonwealth*; when like *Rome* and *Carthage*, being continually clashing together, the *French* might in time ruine both.

IV. Having but now mentioned *Comines*, give me leave to insert one Story of his, *Lib. 5. c. 1.* which may be very much to our purpose, to shew you, that when God designs the Destruction of a King or People, he makes them Deaf to all Discoveries, be they never so obvious. This Account is concerning the Duke of *Burgundy*, who, being in War with *Lewis* the XI. of *France* entertained as his Chief Minister and Favourite, the Earl of *Campobacke*, upon whom he bestowed great Gifts committing to his care his whole Concerns: But this Earl having no sense either of Honour or Gratitude, took the advantage of his Master the Duke's Troubles, and set up a Resolution to destroy him. For which end and purpose, he began under-hand to treat with the Duke of *Lorraine*, and with divers of the Kings Officers that were quartered in *Champagne* near to the Duke's Camp. Now to the Duke of *Lorraine*, he promised so to order the matter, that this Siege of his Master's (the Duke of *Burgundy*) against *Nancy*, should take no effect; for he would take care that such things as were necessary either for the Siege or Battery should be wanting: which promise he was able to perform for that the principal Charge thereof was committed to him, neither had any man so great Authority as he in the Army under the Duke of *Burgundy*. But to the Kings Officers he promis'd either to kill his Master or take him Prisoner, demanding for his Recompence thereof, the charge of those 400 *Lances* which he had then in keeping, with 20000 *Crowns* in ready money, and some good Earldoms in *France*. Now whilst the Earl of *Campobacke* was plotting these Treasons, one *Cifron* a Gentleman belonging to the Duke, and that was acquainted with the Earl's Conspiracy, happen'd in attempting to relieve the Town of *Nancy*, to be taken prisoner by the Duke of *Burgundy*, who was set down before it: whereupon this *Cifron* being condemn'd to die, in hope of Pardon, offer'd, that if the Duke would give him Audience, he would reveal a Secret to him which concern'd his Life; whereupon certain Gentlemen (to whom *Cifron* had told this) went to advertise the Duke; with whom, at their Arrival, they found this Earl of *Campobacke* come thither (as was supposed) on purpose to be always ready, fearing lest *Cifron* to save his own Life, should have any such intent to reveal the Conspiracy. The Duke return'd this Answer to the Gentlemen who brought him the Message, That the prisoner used this delay only to respite his own Death, and commanded them, that he should discover what he knew to them; which way the Earl of *Campobacke* well approv'd of. Upon this *Cifron* reply'd, That he would communicate it to no man but the Duke of *Burgundy* himself; so that he was again by the Duke's special Command led out to Execution; but in his way thither, he desired divers Gentlemen once more to acquaint their Master from him, that it was such a Secret, that the Duke would not for a *Dutchy* but know. Many hearing this went again to intreat the Duke to vouchsafe him a hearing; but this treacherous Earl keeping the Duke's Chamber door, would not permit these Gentlemen to enter, saying, That the Duke had resolv'd to hear no further from him; wherefore he dispatched away new Messengers to the Provost, to hasten his Execution. Thus was *Cifron* hang'd to the utter ruine of the Duke of *Burgundy*, his House and his Dominions; so infatuated was his understanding. After this, our wicked Earl began to put in practise his Treachery; for to the which purpose, he agreed, first with a *French* *Wakeman* or physician, dwelling in *Lyons*, call'd *Simon* of *Pavia*, and afterwards with the Kings Embassador in *Savoy*: neither of which succeeding, he offered to flee with all his Forces from his Master to King *Lewis*; but the King detecting such Treasons of a Servant against his Master, sent by the Lord *Conte*, to acquaint the Duke of *Burgundy* with it; but the Duke (as if he had been himself in the plot against his own Life) was so foolish and stupid a Prince, that he received this second warning with no more sense than the first, saying, That if this Discovery was true (the King being his Enemy) would never have answer'd thereof; wherefore he ever after that loved the Earl rather better than before; but this folly was justly rewarded; for in short time after, when the Duke of *Burgundy* and the Duke of *Lorraine* were engaged, this Earl of *Campobacke*, with many of his Forces, revolted to the Enemy, where the Duke of *Burgundy*'s Forces were routed, and he himself actually slain. Never did since all more unpitied than this Duke did; nor did his People know which was most to blame of it, whether he who began this Conspiracy by his wickedness, or the Duke himself who gave it success by his folly. The Application of which Story, I shall leave for you to make.

V. There are four several Arguments which many times prevail with Princes, to be indulgent of all pretended Conspiracies against themselves. The first is drawn from their being or made privy themselves to part of the Plot, but not the whole. The second from their good Nature and Clemency. The third from the Nature of the Evidence. And the fourth from the Nature and Interest of the pretended Conspirators. To begin then with the first, when the Prince hath been made acquainted with the Design of introducing a new God, or



or new Religion, but not with the Design of taking away his own Life, this sometimes hath  
 will'd with him not to believe, that the same Party with whom he himself is in a Conspiracy,  
 could have any such other Plot against his Life. But this I hope is not our case, for that no Religion  
 Government can be so much for his Majesties advantage, as that which is Establish'd amongst  
 Since in Popery, although his Majesty would be made absolute over his Subjects, yet his slavery  
 the Pope would be so great, that as well his Liberty as his Revenues would be much less than  
 Now. For besides the vast sums of Money that would then go from the Exchequer to the Church,  
 are boldly affirm, that had his Majesty been never so absolute, he could not in this time have  
 receiv'd more money from the Subject, than he hath already received in Taxes since his coming  
 and that must have been done by a standing Army, which would make him odious, and eat up  
 of his profit. 'Tis policy in the Prince not to take away all at once, but to leave a Nest-Egg, if he  
 signs they should lay again; but for the Church of *Rome*, who ever reads our Chronicles will  
 that no School-boys have been greater slaves to their Masters, than many of our *English* Kings  
 to the Pope; and those who were above his discipline, the *Romish* Church ever found some  
 way or other to cut him off, either by setting his own people against him, as they did by King *Fohn*,  
 by some infallible Catholick Poyson, or by some bloody *Godfrey* Dagger. King *Edgar* for his In-  
 continency was enjoin'd by *Dunstan* Abbot of *Glassenbury*, not to wear his Crown for seven years,  
 which he was forced to submit. King *Henry II.* to expiate the Murder of *Thomas Becket*, (com-  
 mitted by his Courtiers) was forced to walk bare-footed three miles to visit his Shrine, and then to  
 receive four score lashes upon his bare back from the Monks. King *Fohn* for opposing Pope *Innocent*  
*III.* was (after interdicting the Realm for six years and three months) forced to render his  
 Crown to *Pandolphus* the Pope's Legat, and take it again in Free-farm at the Rent of a Thousand  
 Marks yearly; nor did this satisfy the Popish malice, for he was at last poyson'd in *Swinsted* Abbey  
 by one *Simon* a Monk. Furthermore to let you see, that in the time of Popery, Princes lived not so  
 peaceably as now, be pleas'd to observe, that betwixt the Conquest and our Reformation, seven of  
 our *English* Kings were murther'd, viz. King *Fohn*, *Richard I.* *Edward II.* *Richard II.* *Edward V.*  
*Henry VI.* and *Richard III.* (not to mention the Emperor *Henry VII.* who was poyson'd in the Eu-  
 rist by one *Bernard* a Monk, nor *Henry III.* of *France*, stabb'd by *Clement* the Monk, nor *Henry*  
 of *France*, stabb'd by *Ravillac*, or those many hundred Examples of this nature, which I could  
 produce out of other Chronicles.) So that what ever Prince considers these things aright, I think  
 can have no Interest to introduce Popery, unless he desires either to be Whipp'd by a Monk, or  
 stabb'd or poyson'd by a Jesuit; for in such a case, 'tis the Jesuits that govern, and not the King.  
 VI. The 2d. Motive which may incline a Prince to disbelieve the report of a Plot, is from his own  
 good nature and clemency, which makes him not expect any ill from those to whom he has been  
 kind. But this is a fallacious way of arguing; for a Prince who would preserve himself against  
 Conspiracy, is to have an eye rather upon those he has oblig'd, than those he has offended, for those  
 that are offended, have not such frequent opportunities, nor such easie access to him as the other  
 have; and for their disposition, it is much alike, the desire of dominion being as great if not greater  
 than the desire of revenge. We see therefore, that where any great Conspiracy has been made, it  
 has been most commonly begun by such as were most familiar with the Prince, and most in his fa-  
 vour; for so it was in the Conspiracy of *Perennius* against *Commodus*, *Plautianus* against *Severus*,  
*Mejanus* against *Tiberius*, all which were Favourites, and highly oblig'd by their several Emperors.  
 That what ever Prince trusts too much to the friendship of his dearest Favourites, nay to his own  
 brother may find himself deceiv'd. The Earl of *Campobache* (whom I mention'd before) had receiv'd  
 sufficient to have oblig'd him more faithfully to his Master the Duke, than he after-  
 wards proved. *Brutus* was as dear, and (many think) as nearly related to *Cesar*, as any Brother, but  
 yet we see he had a hand in his Murther. The nearer a Friend is, the nearer is he to be my Heir;  
 therefore the more likely to wish my Death. Friends are oftentimes as dear to us as our Relations;  
 therefore the Laws of Kindred may as well be violated as the Laws of Friendship, than which, no-  
 thing is more usual. Who betrays you in your Bed? Your Friend; for your Enemy is not admitted  
 to your House. Who betrays you in your Estate? Your Friend; for your Enemy is not made your  
 trustee: So that nothing is more dangerous than a blind Friendship. The *Turks* well know, how  
 much more prevalent Interest is amongst Brothers than Affection, which makes the Laws of their  
 Empire take so severe a course with the *Grand Seigneur's* younger Brothers. How many Princes  
 have been ruin'd by their next impatient Heirs, nay even sometimes by their own Sons: That most  
 glorious Empire which *Tamberlain* the Great had acquired, how was it torn in peices, and de-  
 royd by a division betwixt his two Sons? Did not *Cain* kill *Abel*? And was not *Joseph* sold into  
 Egypt by his Brethren? Had not *Agrippina* her *Vakeman*, wherewith she poysoned her own Hus-  
 and the Emperor *Claudius*? And was not she herself afterwards kill'd by her own Son *Nero*? If  
 as we often see) little petty Interests make one Brother wish the other's death, how much more  
 relevant will the Interest of a Crown be? nay of two Crowns, viz. one here, and another here-  
 or in Heaven, promis'd him by an old Fellow with a bald Pate, and a spare Beard: *Si violandum*



*testis, violandum est Regnandi gratia.* And besides all this, when a Successor observes, that the death of one single Person, not only keeps him from three Kingdoms, but also makes him, his Family and whole Party, be banish'd and persecuted, you must needs acknowledge, that the lyes under the great temptation to violate the sixth Commandment: Which things being consider'd, together with that Law which wipes off all Attainders, whether of Treason or Murder, by the death of the Crown, I cannot but think, that a Prince's good Nature, renders him secure only in his own conceit, and not in reality. We all know, that his *R. H.* hath held correspondence with Cardinall *Norfolk*, and other the Pope's Nuncio's, about introducing Popery; and we are likewise inform'd that Popery was to be introduced by the King's Death: So how a man could be privy to the effect without being acquainted with the Means, seems very prodigious.

VII. 3. Most Princes believe or disbelieve the Information which is given them of a Plot, according to the nature of the Evidence, and credit of the Informants. First, For the nature of the Evidence, what it is? That they had a Design to murder the King, and introduce Popery. What is there improbable in all this? Was there never any Prince murder'd before by a Conspiracy? Was there never any Attempt before, to introduce into a Countrey a new Religion? Why then have we so many Laws made to prevent such a thing, if it seems so improbable ever to be done? When the *Romans* forbore to make any Law against Parricide, it was out of a presumption that it would never be acted: But we all know, that these are things which the Papists have several times before attempted amongst us; witness the Gunpowder-Treason, the Invasion of the *Spaniards* in 88. and their many Attempts both against Queen *Elizabeth's* and King *James's* Persons. So that I cannot apprehend any thing strange in their Relation: The only miracle that appears to me is, that any one (but those that are in the Plot) should question the truth of it; especially when they consider the wonderful manner of its discovery, wherein the Providence of God appear'd most remarkable, that still as one Man's Evidence has been censured, a fresh Witness hath risen up to supply and strengthen the former. Had this Plot been a forged Contrivance of their own, they would at the very first discovery of it, have had half a dozen, or more crafty Fellows, ready to have attested all the same things, whereas on the contrary, (notwithstanding we are now on a burning scent) we were fain till here of late to pick out by little and little all upon a cold scent, and that stained too by the tricks and malice of our Enemies: So that had we not had some such good Huntsmen as the right Noble Earl of *Shaftsbury*, and our late Secret Committee, to manage the Chase for us, our Hounds must needs have been baffled, and the Game lost. In my whole life time, of all the Histories I have ever read or heard of, I do not remember to have met with any action more bold or gallant, than was that of *Dr. Oates's* Discovery; for one single man (as he did) to lie in the face of so prevailing a Party as they were, without any second to back him; to persist and justify his Evidence, after the many discountenances were at first shew'd him; to accuse persons of that high quality, power and revenge, when *Everard* had before been denied the benefit of the Sun, and kept close Prisoner in a Dungeon four years together, only for coming over to discover, that the Papists beyond Sea had a design to bring in Popery here: When Justice *Godfrey* had been murder'd, only for acquainting the Council with what he told him; and yet for him to adhere to his Information, certainly nothing could be more bold or brave. How many and how great discouragements hath this Discovery met with: First, When the Lord of *Danby* was so long acquainted with it, and conceal'd it time enough for the Plotters to convey away both their Persons and Papers. Secondly, The Visiting of her *R. H.* to see the Princess in *Flanders*, at the first breaking out of the Plot, in which Voyage many Priests, Jesuits, and Plotters made their escape. Thirdly, The conveying away all *Coleman's* Letters, which treated of these two last years. Fourthly, The getting *Prance* to recede three several times backward and forward from his own Evidence. Fifthly, The suffering Priests to have access to converse with the condemn'd Plotters in *Newgate*, to make them deny all, and with a Lye in their mouth dye as innocent as the Child unborn. Sixthly, These frequent Dissolutions and Prorogations of Parliaments, to prevent the Tryal of the Lords. Seventhly, Suffering Sir *Phillip Floyd*, Clerk of the Council, at the Tryal of *Wakeman*, to come and testify against the King, in behalf of the Prisoner, what he heard at the Council-Table, a place where all things that are done, ought to be kept secret, and so had this, had it not been in favour of *Wakeman*. Eighthly, The freeing *Wakeman*, and questioning the truth of that very same Evidence, whereon the same Judge had hang'd so many before: But however my Lord Chief Justice and the Jury had so good an opinion of his Innocence, yet Sir *George* himself had not so, as appears by his flying away beyond Sea, so soon as ever his Tryal was over. These and innumerable other discouragements hath the Plot met with, which being observ'd, together with the due circumstance of the Evidence, I think no man that is not in the whole or part of the Plot himself, can doubt the verity of it. Indeed at the first many thought to cast a suspicion upon what *Oates* and *Bedlow* inform'd, as being two persons of an idle life and conversation; but how ridiculous is this? As if such Rogues would trust such a Villany with honest men, or say but those that had been as bad as themselves; you might as well expect a Highway-man should so acquaint my Lord Chief Justice, or my Lord of *Canterbury*, when he meant to commit the next Robbery;



but a bad shift is better than none at all. So that from the nature of the Evidence, or credit of the Informants, no man can take exception against the Information either of Dr. Oates, Mr. Bedloe, or any of the rest, to whom Mr. Fennison hath lately given no small credit, in discovering the Villains, that (as Mr. Oates had said) were to have assassinated his Majesty at Windsor.

VIII. The fourth and last Argument (which may sometimes prevail with the Prince to disbelieve any report of a Conspiracy) is taken from the Nature and Interest of the pretended Conspirators: but neither of these motives can pretend to influence our Prince into a disbelief of this Popish Plot: for first, as to their Nature and Principles, we all know that in one of their own Counsellors: *VIZ*: the *Lateran*, were introduced those Two Hellish Tenets of *Murdering Kings*, and *Eating their G O D*: But the Papists will tell you, that they do not murder Kings, for the Pope he first deposes them at *Rome*, and then if they kill him, they kill but a private person: We all likewise know, that 'tis held an act of Merit amongst them, to murder a Heretick, witness their Massacre of the poor Protestants at *Paris*: and to Murder a Husband, Brother, or any such near Relation that is an Heretick, the greater is the Merit, by reason of the denial and injury done to our selves, in the loss of so near a Friend; but to murder an Heretick, (especially where there is a Popish Successor) they hold to be the greatest of all Merits, even sufficient to Canonize him for a Saint, by reason of the vast advantage will thereby accrew to the Popish Religion, not doubting but that the rest of the Kingdom will, *Regis ad exemplum*, soon after turn Papists. Having thus therefore shew'd them to be prepossessed with Principles, sufficient to undertake any such Villany, let us in the next place examine their Interest, as it stands at this time, where we shall find, that their Interest does unavoidably excite them to Murder his Sacred Majesty: For first, They know he cannot long subsist without a considerable Sum of Money, which he must receive either from their Party, or from the Parliament: Now for them to supply him with so vast a Sum, is a Charge, that (you may well imagine) they would desire to get rid of it, if they could, though by the King's death: On the other side, for the Parliament to supply him with Money, that they know cannot be done, but by taking off the heads of their Faction, excluding their Succession, and consenting to such Laws as must of necessity ruin them: Besides, his Majesty hath already permitted the executing so many of their Party, as they never can or will forgive it. All which put together, with the great expectation they have from a Popish Successor, will make them vigorously and speedily attempt the King's Ruine, unless suddenly prevents it, by adhering to his Parliament, and ruining them first. If his Majesty would please'd for one Month to think himself *Henry VIII.* and we his Subjects for the same time (forgetting we are Protestants) do by the Papists, as they would do by us, were they in our condition, what would become of *Portugal* and *Brussels*? even *Rome* it self would tremble at us. Something must speedily be done; and if we will not begin with them, they will begin with us: for all the power His Majesty can shew them, will not satise that greater expectation which they have from a declared Popish King. So that nothing does more justify the Plot, than their corrupt Principles, and present Interest; which will make them (being sure to have the succeeding King on their side) venture to push for it now, and run the hazard of the People's revenge, than suffer any longer the inconvenience of an *English* Parliament, or danger of the next Successor being a Protestant.

IX. Having thus therefore shew'd you the danger wherein His Majesties Person now is; give me leave in the next place, to inform you Gentlemen, wherein is your greatest danger, both in Relation to your City, and your selves: First then, as to your City, the chiefest danger whereunto it is now obnoxious, is that of Fire; for wheresoever the *Jesuits* Interest prevails, they will above all things desire the Burning of *London*: First, because it is the only united Force, able to withstand Arbitrary Government; and without that, Popery can never prevail. Secondly, it is the only place where the seeds of their excellent Preaching, and dayly Instruction in the Protestant Religion, the people have a lively sense thereof, and doubtless will not part with it to pleasure a Prince, but perhaps at a lot their Lives by the Sword in the Wars, than by Faggots in *Smithfield*. Thirdly, it is too overfull to any Prince, that governs not by the Love of his People, which no Popish Successor expects to do. We Read in our *English* Chronicles, that *Henry* the 3d. of *England* threatened to burn the City of *London*, for their taking part with the Parliament and Barons, who at that time late War upon the King, for his too great countenancing of Foreigners. Also in our great Fire of *London* in 66. (if you will believe either Mr. *Bedloe's* Relation, or the Account which was then given in to the Committee of Parliament appointed for that purpose) many were actually taken a Fingit, and brought to Authority; but all let slip away, and none hang'd for it, but one poor *Frenchman*, who contrary to the Judges perswasion, would violently accuse himself. There is one most eminent great Papist, who in the time of that Fire pretended to secure many of the Incendiaries; but secretly suffer'd them all to escape; who this person was, is already mentioned by Mr. *Bedloe* for a Popish King, or a Popish Successor, cannot but rejoyce in the Flames of such a too powerful a City. Secondly, the greatest danger accruing to your Persons, as well as to the whole Kingdom, upon the King's untimely death, will proceed from a confusion and want of some em-



ment and interessed person, whom you may trust to Lead you up against a *French and Popish* for which purpose no person is fitter then his Grace the Duke of *Monmouth*, as well for his Courage, and conduct, as for that his Life and Fortune depends upon the same bottom with yours: he will stand by you, therefore ought you to stand by him. And remember, the old Rule is, *he that hath the worst Title, ever makes the best King*; as being constrain'd by a gracious Government, to supply what he wants in Title; that instead of *God and my Right*, his Motto may be, *God and my people*. Upon the death of *Alexander* the Great, when there was so great a confusion amongst the Officers about choosing a Successor to the Empire, no other expedient could be found out to pacifie the uproar of the Multitude, but the choosing of King *Phillip's* Illegitimate Son *Adrius*, who notwithstanding he was a man but of a reasonable parts himself, (might as they thought) perform the Office well enough, by the help of his wife Protector *Perdiccas*. I confesse upon the News of his Grace's Banishment, the Countries were much surprized, and the more, for that we all knew they could have no Interest or advantage by his absence, till his Majesty was near his end. Which put me in mind of the Story that *Josephus* relates concerning *Herod*; viz. that *Antipater* (to secure to himself the Crown) having by his Treachery and false accusations prevail'd with *Herod* to banish his two Innocent Sons *Alexander* and *Aristobulus*, as also in his life-time to debase *Antipater* for his Successor, did after that, the better to confirm his Title, exasperate *Herod* to put them both to death; which was no sooner done, and *Antipater* freed from the jealousy of their Succession, but he begins to think *Herod* himself had lived too long: wherefore entring into a Conspiracy with *Herod's* own Wife, as well as with *Pharoas* and many others, he decreed to Poison him: yet not being willing to be present himself at the execution of it, (for fear of some popular Tumult) he absented himself and went to *Rome*. But providence discovering this Plot to *Herod*, it soon after cost *Antipater* his Life; and may all such Traytors succeed accordingly.

These things (most worthy Citizens) I have presumed to offer to your perusal, in respect that upon the death of any King, your Lord Mayor, then in being) is the only Magistrate in the Kingdom that retains any Office of Power capable of serving the Subject: You are the persons who must revenge our Sovereigns violent death; which if ever it should happen, the Countries one and all would be ready to assist you: But Heaven defend us from the occasion; God preserve the King and send your City to prosper: which is the constant and hearty Prayers of

Your Friend and Servant, *Junius Brutus*.

### POSTSCRIPT.

AS well to justifie part of my preceeding Discourse, as to acquaint you with the pernicious Tenents of the Church of *Rome*, how dangerous they are both to Prince and People, I have here inserted some few of their Canons, which all Papists are oblig'd to believe and submit to.

Canons which the *Romish* Church holds, to the Ruine and Dishonour of Princes, are these which follow.

1. The Emperor is the Bishop of Rome's Subject, and the Bishop of Rome may reveke the Emperor's Sentence in Temporal causes.
2. Princes Laws, if they be against the Canons and Decrees of the Bishop of Rome, be of no force nor strength.
3. All Kings, Bishops, and Noblemen, that believe or suffer the Bishop of Rome's Decrees in any thing to be accursed, and for ever culpable before God as Transgressors of the Catholick Faith.
4. The Bishop of Rome may Excommunicate Emperors and Princes, depose them from their States, and disengage their Subjects from their Oaths and Obedience to them, and so constrain them to Rebellion.

There are many more there are to the same purpose; wherefore that Prince, who thinks himself too weak to need a Governour, who thinks himself too rich, or desires to be a Slave to an old *Bardasso*, let him turn Papist.

More *Romish* Canons, fitting to be consider'd by all Abby-Landed men.

1. The Goods of the Church may in no wise be alienated, but whosoever receiveth or buyeth them, is bound to restitution and if the Church have any Ground that is little or nothing worth, yet it shall not be given to the Prince; and if the Prince will needs buy it, the sale shall be void and of no strength.
2. It is not Lawful for the Bishop of Rome to alienate or mortgage any Lands of the Church, for any cause whatsoever, except it be Houses in Cities, which be very chargeable to support and maintain.

So that if any men (who have Estates in Abby-Lands) desire to beg their Bread, and relinquish their Habitations and Fortunes to some old greasie bald-pated Abbot, Monk, or Friar. then let him Vote for a Popish Siccklor and Popery; for when once Religion is established amongst us, these Canons will all come in play; and the Pope will then tell you, (whatsoever he may pretend at first) that his predecessor had no right to give away what was long'd to the Church. And this Mr. Coleman well knew, when he promised himself no less than to be once Master of the Earl of *Bedford's* Estate: but unluckily the Gallows prevented it, in making him a Saint before his time. He that desires to be further satisfied about these Canons, let him look into Dr. *Barnet's* late excellent History of Reformation, and there he shall find the Original and Authentick Quotations, which were too tedious here to insert.

FINIS.